

MAR 13 1947

THE CLASSICAL WEEKLY

VOL. 40, NO. 9

January 6, 1947

WHOLE NO. 1057

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REVIEWS

The New Testament. Revised Standard Version (*Scott*)

RICHTER, Attie Red-Figured Vases, A Survey (*Freeman*)



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New York : Boston : Chicago
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THE CLASSICAL WEEKLY

Published weekly (on Monday) except in weeks in which there is an academic vacation or Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Washington's Birthday, Easter, or Memorial Day. A volume contains approximately twenty-two issues.

Owner and Publisher: The Classical Association of the Atlantic States. Place of Publication: Bennett Hall, University of Pennsylvania, Philadelphia 4, Pennsylvania. Printed by The Science Press Printing Company, Lancaster, Pa.

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Price, \$2.00 per volume in the Western Hemisphere; elsewhere \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents prepaid (otherwise 25 cents and 35 cents). If affidavit to invoice is required, sixty cents must be added to the subscription price. For residents of New York, New Jersey, Pennsylvania, Delaware, Maryland, or the District of Columbia, a subscription to THE CLASSICAL WEEKLY (or, alternatively, to the Classical Journal) is included in the membership fee of The Classical Association of the Atlantic States, whose members are also entitled to The Classical Outlook and The Classical Journal at special prices in combinations available from the Secretary.

Entered as second-class matter November 7, 1945, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized October 14, 1938.

Volume 40 contains issues dated: October 14, 21, 28; November 4, 18; December 2, 9, 16 (1946); January 6, 13, 20, 27; February 3, 10, 24; March 3, 10, 24; April 14, 21; May 5, 12 (1947).

ANNOUNCEMENTS

The printing of THE CLASSICAL WEEKLY is now in the hands of The Science Press Printing Company, of Lancaster, Pennsylvania. Many of our readers are fully familiar with the excellent craftsmanship of this firm. We are naturally hopeful that our back Numbers can appear very promptly.

The Index Number of Volume 39, i.e., No. 22 (Whole Number 1048), still remains to be printed. We are planning to combine it with the Index of the current Volume, so that but one operation of printing will be required.

Some of our readers who are not in the habit of preserving their copies might wish to help others who are calling upon us for issues that are now out of stock. We need especially: Volume 38, Nos. 6 and 7; Volume 39, Nos. 1, 2, and 7; and Volume 40, Nos. 1 and 2. Conversely, we have in stock a considerable quantity of older issues, some extending back for years, from which individuals and institutions may be able to obtain the Numbers needed to fill gaps. Librarians desiring to complete their sets should make contact with us. If you will let us know what you would be interested to receive, we shall inform you on what is available.

Again we must caution our contributors of papers to exercise restraint in the use of Greek type. Some papers containing considerable amounts of Greek were accepted before this

modification of policy was forced upon us. These are now being set up. However, an extensive use of Greek type is too difficult and too costly under present conditions in the printing industry. Please bear this problem in mind when you are drawing up your papers.

Rockford College announces a departmental scholarship of \$250 for one year to be awarded to an entering student in the field of Latin. Candidates must first qualify for admission to Rockford College and be accepted for admission before they will be eligible to apply. Applications for scholarships must be filed with the Director of Admission before April 1, 1947, and a written examination for this scholarship will be given not later than April 15. An application fee of \$5 is necessary in order to compete for the scholarship. For additional information, communicate with the Director of Admission, Rockford College, Rockford, Illinois.

THE HARRY DE FOREST SMITH SCHOLARSHIP

For students in Greek, in their senior year at high school, Amherst College offers a freshman scholarship of \$450, to be awarded on the basis of a competitive examination. The examination this year will be held on March 7 in each of the schools where there are one or more candidates for the scholarship. An announcement of the man who stands first in the examination will be made on or before March 24. The actual award will be made at the time when the successful com-

petitor is notified of his admission to Amherst College. The holder of the scholarship will be required to take one of the regular courses in the Department of Greek during his freshman year. The examination is so arranged that students offering only two years of Greek are in no way handicapped.

Candidates for this scholarship must take the April Scholastic Aptitude and Achievement Tests, for which application must be made before March 22 (March 15 west of the Mississippi). Each candidate must secure from the Director of Admission at Amherst College information as to which parts of the Achievement Test he is required to take. He must also file application for admission to Amherst College not later than March 31.

EXHIBITION OF EARLY CHRISTIAN AND BYZANTINE ART

The Walters Art Gallery in collaboration with the Art Department of Princeton University and The Dumbarton Oaks Collection of Harvard University is holding an exhibition of Early Christian and Byzantine Art at the Baltimore Museum of Art. The exhibition is to open on April 24 and is to continue for two months. It will cover the period from the Fourth Century to the Fall of Constantinople. All forms of Byzantine Art will be represented: sculpture, gem carvings, ivory carvings, goldsmiths' work, jewelry, manuscripts, etc.

WORKS OF ART DURING THE WAR

Now that the war has been terminated, there is the natural inquiry as to the condition in which historical monuments are as the result of the struggle. Reports on individual areas, some larger and others more restricted, have been received. Readers who may not have learned from other sources will be interested to know that there is available an official governmental publication on this topic: *Report of the American Commission for the Protection and Salvage of Artistic and Historic Monuments in War Areas*, which was issued by the Superintendent of Documents, Washington, D. C., 1946.

POMPEII

In the course of a correspondence with one of his former students in America, Dr. Matteo Della Corte, Director of the Excavations of Pompeii, wrote on July 11, 1946, as follows: 'I am living always in Pompeii, at the service of the excavations. Nothing else was done by us during the last two years, only restorations, reconstructions, . . . , because not less than 160 bombs fell upon the ruins! . . . I and my wife used as a refuge the great arch under the left side of the large theatre, with a crowd of families of the neighboring houses and farms; but one night in September 1943 two bombs fell just there, but we were all safe! . . . The most damaged part of Pompeii is that round the Pompeian Little Museum, which was all destroyed. The next city block on the North, radically swept! The new excavations were seriously damaged in their best, and so interesting, monuments. In such a general destruction it is a true miracle that [these] are safe: Villa dei Misteri, the House of Menander, the House of the Vettii (except one bomb in the northeast corner of the peristyle). . . .'

INFORMATION GIVEN¹

The passion of a 'linguist' for an 'informant' being what it is, it is not astonishing at all that one of them calls for information. It is gratifying too, to find that other people, as well as I, read what I write;² certainly I expected someone to put his head into the noose, though hardly anyone to hang himself.

On March 18, 1944, together with 105 other members of the Classical Association of New England, I heard a 'linguist,' firstly, publicly rebuke one of his colleagues for a false quantity (*rēgem* for *rēgem*); secondly, assert that the method of teaching Greek and Latin which he advocated is based on a development of methods of studying languages through structural analysis and devised by Americanists (e.g., Boas, whom he named); and thirdly, tell a story about a University with which he might well claim an intimate acquaintance. This story was about the first navy and army classes in Japanese there. The students soon discovered that the instructor

was himself then learning Japanese while he analyzed its structure with the help of an 'informant.' The men protested to the Dean. 'That's all right,' the 'linguist' quoted the Dean as replying; 'wait and see how it turns out in the end,' or words to that effect.

I noted these facts in my diary at the time, being sure that I should need them. The Deerfield statements that the 'linguist' method is based upon the Americanists', and that it uses ignorant teachers are confirmed by the Report of the First Year's Operation of the Intensive Language Program of the American Council of Learned Societies (Dec. 20, 1942); by a (confidential) report of a Committee on Teaching Modern Foreign Languages (April 23-24, 1943) of the Reekefeller Foundation; by a report (mimeographed) of experience with Annamese in a University on the Pacific coast; by a paper that appeared in *Language* 19, 1943, 203-208, which some Universities have made themselves ridiculous enough to make 'required reading' for instructors in intensive courses—all of which documents I have before me as I write; and by remarks made by 'leaders' in the Program, both in public and in private, who have not shrunk from saying that on the 'method' which they advocate an instructor, with a native speaker, can teach a language as he himself learns it. This is possible only if one knows so little of a language as not to know when one is wrong, as not to know that in fact one does not really know the language; and it produces 'analytical' results such as if, in French, one said *grand : grands :: le cheval : les chevaux !*

I shall expose elsewhere the weaknesses of accepted work in American Indian linguistics as a basis for the treatment of fully documented languages; and I know that it will become hereafter increasingly difficult to pin upon 'linguists' their extravagant claims—they are at last learning, at least, caution. In particular they have refrained now, for some time, from acclaiming as complete success the results of six weeks' intensive study of a language. However, they had better close their ranks; not long ago, a professor of Latin from New York was permitted to talk at large and '... vigorously defended the A.S.T.P.

course at' X University 'where, after only six weeks of ten hours weekly, the six men in the class spoke without hesitation about almost anything!' (*Modern Language Journal* XXIX, March 1945, p. 242). A more thoughtless statement I have never read, or a more misleading, unless it be the claims of the famous 'Linguistic Analysis' pamphlet, that to learn a language from an informant one needs only the normal intelligence of a small child, and that anyone who is not deaf or idiotic can, after learning his mother tongue, go on at any later age, to acquire facility in one or more foreign languages! This is the *ne plus ultra* of 'linguist's' folly. It is this presumption which prevents a man who does not know a language from knowing that he does not know it. It is easy enough to speak a language without hesitation, provided you speak it also without knowledge; a little learning is a dangerous thing. But teachers of Greek and Latin, in general, know their Greek and Latin too well to be taken in.

NOTES

¹ See CW 38.172.

² E.g., CW 38, p. 123-125; *Mélanges Pedersen* p. 46. As to the latter (cf. CP 40, 1945, p. 47) 'evil communications corrupt good manners.' It is nonetheless true that I do not and never shall say 'phonemic' instead of 'phonematic.' But our 'linguists,' blind mouths that they are (*quis custodiet ipsos custodes?*), not only say 'phonemic' but also 'morpheme' (the Greek is *morphōma*), and even 'tagmeme' (Greek *tagma*; not **tagmēma*). The sheep who are their followers, hungry or not, are either not fed, or are fed poison. If anyone protests against such leadership, he is as a lone protestant among the faithful, and must expect the cry of heretic thrown at him; besides, you can always try to silence him by calling him a pedant. As for CP XLI 1946, 84-90, that evades the issue.

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REVIEWS

The New Testament. Revised Standard Version. Translated from the Greek, 1946. Thomas Nelson & Sons. New York. \$2.00.

As this translation assumes to be from the Greek, it belongs to the field covered by THE CLASSICAL WEEKLY.

It is printed on excellent paper, has good type, and is remarkably free from printers' errors. It takes seriously the pronunciation of Greek proper names, marking the place of accent and the division of the syllables, a most praiseworthy thing. But when one studies the words themselves, praise changes to astonishment.

Greek proper names regularly come into the English through the Latin, and thus follow the rules for Latin pronunciation. Latin words are pronounced by two simple rules, rules found in all Latin grammars.

- (1) Words with a long penult, accent the penult; with a short penult, the preceding syllable, the antepenult.
- (2) In dividing words into syllables, a consonant between two vowels or diphthongs goes with the second vowel or diphthong.

Here are some violations of the first rule: Rom. 16.7. This translation has An-drón-i-eus, but the verb from which the penult is formed has a long vowel, hence the only possible pronunciation is An-dro-ní-eus. Rom. 16.10. Here we have A-ris-tób-u-lus, but the word in Greek has a diphthong in the penult, hence must be A-ris-to-bú-lus. And in II Tim. 1.15, is Phygél-us; but the Greek form which it follows is Φύγελος, with a short penult, hence the only proper form is Phýgelus. The King James' Version has Phygellus, which would pronounce the word with the accent on the penult, but this version has but one l, hence it must be Phýgelus.

The rule that a consonant between two vowels goes with the second vowel is constantly violated, and the word Hiera-polis, 'Sacred City,' Col. 4.15, gives up all traces of its origin in Hi-e-rá-polis. Who would guess that the word for 'city' lies in that 'rapo'?

III John 9. This Version has Di-ót-re-phes. Thus joining a final vowel with an initial consonant, and separating a mute and a liquid. It should be Di-ó-tre-phes.

These matters of pronunciation are only incidental. A real and vital defect is the total failure to grasp the meaning of the Greek tenses, especially the perfect and the pluperfect. Goodwin's *Greek Grammar*, 735: 'The Greek perfect, unlike the Latin and the English perfect, is not

properly a past tense, but expresses a fixed condition in the present.' Gildersleeve's *Greek Syntax*, 228: 'The perfect in Greek is largely used for the maintenance of the result.' No one who had any feeling for the Greek perfect would have changed in the Lord's Prayer: 'as we forgive our debtors,' to: 'as we have forgiven our debtors,' or would have changed Paul's words in Eph. 2.5: 'By grace you are saved,' to: 'By grace you have been saved.' This is a perfect example of the 'maintenance of the result.' No one who had grasped the rule in Gildersleeve's *Syntax* 237: 'When the perfect is used as a present the pluperfect is used as an imperfect,' would have made the mistake of changing the words of Acts 7.18: 'Another king arose who knew not Joseph,' to: 'Another king who had not known Joseph.' The perfect οἶδα means 'I know,' hence the pluperfect must mean 'I knew.' It hardly seems too much to ask of those who take the hard task of improving the King James' Version that they have some knowledge of the works of such men as Goodwin and Gildersleeve.

The same erudition that found a long epsilon in Phygelus, and a 'had known' in Acts 7.18, is everywhere evident in the translation. I select from a vast number of illustrations only these few: Mark 4.19. Here the King James' Version has: 'the deceitfulness of riches,' this Version has: 'delight in riches.' The Greek word is ἀπάτη, which, of course, means 'deceit,' and that was exactly what Jesus meant. If he had intended 'delight,' he had right at hand a word for it, but he did not care to use it, he *meant* and *said* 'deceit.' This is the cardinal sin in translation, to put into the mouths of speakers words they never used.

Luke 1.3. This Version has 'it seemed good to me also, having followed closely for some time past.' To translate the fine Greek word meaning 'from the beginning' with the tame 'for some time past,' seems irony, not an intended translation.

Luke 1.34. When the angel told Mary that she was to bear a son, this Version makes her reply: 'How can this be, since I have no husband?' Mary gave no such reply; she said: 'How can this be, since I know not a man?'

Many an unmarried girl or woman has become a mother. Mary knew this.

Luke 2.49. This is the story of the youthful Jesus when sought by his parents in the Temple. This Version has: 'Did you not know I must be in my Father's house?' It would be a waste of time to discuss the meaning of a Greek phrase with one who translates *ἐν τοῖς τοῦ πατρὸς μου* 'in my Father's house.' It can mean only 'in the affairs of my Father,' or 'things of my Father.' Exactly parallel is Luke 20.25: 'Give unto Caesar the things that are Caesar's and unto God the things that are God's.'

Luke 12.25. This Version has: 'And which of you by being anxious can add a cubit to his span of life?' If Jesus said this, it is the only foolish thing he ever said, for millions have prolonged their lives by taking anxious thought, and thus the race has almost banished smallpox, hydrophobia, and rapidly is conquering tuberculosis. Every one knows of people who, recognizing that they are killing themselves by certain methods of life, have changed and greatly prolonged their days. The Greek word *ἡλικία* means 'stature' as well as 'length of days.' There are many examples of this in later Greek, but here is one compelling example found in a scholium to *Odyssey* XI.588. The *Odyssey* here tells how fruit hung over the head of Tantalus, and how as he tried to reach it the fruit eluded his grasp. Here the scholium says: 'It is necessary to suppose that the trunks of the trees were higher than the stature, *ἡλικία*, of Tantalus, so that the branches could hang over his head.' Here the word *ἡλικία* can refer only to height and has nothing to do with age or years. This scholium must have originated not far from the place of origin of the Gospels and at about the same time. Lucian, also, a late-Greek writer, abounds in this word with the sense of 'stature.' This makes sense, and frees Jesus from the absurd statement that men cannot prolong their lives by taking care. The Greek and the sense combine in making this mean: 'Add a cubit to his stature.'

Luke 23.47. The words of the Roman officer at the Cross after the Crucifixion. This Version has him say: 'Certainly this man was innocent'; but that is not what he said. He said: 'This man

was *δίκαιος*, 'just.' Being 'just' gives the presumption that he was innocent, but that is an inference, an interpretation, not a translation.

John 1.5. This Version has: 'The light shines in the darkness and the darkness has not put it out.' The word here is *καταλαμβάνω*, a word frequently used by Greek philosophers in the sense of 'to grasp,' 'to comprehend,' or 'to understand.' John here, by his very reasoning about the 'word,' is indulging in Greek philosophy, and would naturally use the Greek philosophic vocabulary, hence the probable translation, 'The darkness did not comprehend.' Professor David M. Robinson, who has lived much in Greece, has written me that 'The word *καταλαμβάνω* still is the word in Modern Greek for 'comprehend' or 'understand'.'

John 1.42. Here are the first words spoken by Jesus to Peter. This Version has: 'So you are Simon, son of John?' There is in the original no 'so,' no interrogative word, and no mark of interrogation. This is not translation, it is trifling with the original.

Acts 17.22. This Version has 'I perceive that you are very religious.' The word thus translated, *δεισιδαιμονεστέρου*, is not a superlative, but a comparative adjective; hence cannot mean 'very,' but 'too.' This word, then, means 'too much afraid of demons'; and that is just what 'superstitious' means. This disgust with Athenian superstition agrees with Paul's feelings as revealed just six verses earlier in the same chapter. 'Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.' This Version ignores the fact that the word is an adjective in the comparative degree, the evident implications of the word, and Paul's feelings toward idolatry in Athens. This 'too superstitious' voices his sentiments of six verses earlier. Paul was no hypocrite.

Rom. 12.1. Paul urges the Roman Christians: 'Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' This Version has 'spiritual worship' for 'reasonable service.' The word which it renders 'spiritual' is *λογικήν*, a word from the same root from which we get the words 'logic' and

'logical.' To translate this as 'spiritual' is to ignore the plain meaning of the original and to put in its place a word of most dissimilar meaning, while the word translated 'worship' is the usual word for 'service.' This seems to me the ultimate in mistranslation.

I Cor. 10.26. This Version has: 'For the earth is the Lord's and everything in it.' The Greek has the superb word *πλήρωμα*, 'fulness,' and to cast it out and then put in its place 'everything in it' is to show a shocking disregard for clear and beautiful language.

I Tim. 5.23. This Version makes Paul write: 'No longer drink only water.' This is rather rapping Paul over the knuckles and giving a hint of what he should have said. There is no 'only' in the Greek, and Paul said: 'No longer drink water.'

Paul, in his letter to Titus 1.6, describes the men who are to be chosen as elders. This Version makes him say: 'Elders who are blameless, married only once.' This would exclude from eldership a man who had become a widower and had later remarried; but Paul said nothing of the sort; he said: 'a husband of one wife,' thus excluding bigamists and polygamists, but not remarried widowers. The same error is found in I Tim. 3.2, where a like rule is given for bishops.

Rev. 10.6. The thrilling and poetic: 'Time shall be no more,' *χρόνος οὐκέτι ἔσται*, becomes in this Version the flat and prosaic: 'There shall be no more delay.'

In some places this Version is superior to the King James' Version. Matt. 16.25: 'Who do men say that I am?' is better than: 'Whom do men say that I am?' Phil. 2.3: 'Count others better than yourselves,' is better than: 'Let each esteem other better than themselves.' Luke 7.25: 'What did you go out to see?' is better than: 'What went ye out for to see?' Luke 5.38: 'New wine must be put into fresh wine skins,' is more easily understood than: 'New wine must be put into new bottles.' Luke 2.3: 'A decree went out from Caesar Augustus that all the world should be enrolled,' explains itself, while: 'that all the world should be taxed,' does not. In I Cor. 9.27, this Version correctly has 'disqualified,' while the authors of the King James'

Version, with all their acute knowledge of the Greek language, knew little of athletics, and thus ignorantly used 'castaway.' Then, most important of all, this Version has the huge advantage of access to older and better manuscripts than any known until the last one hundred years. These improvements are real, and they are very welcome; yet the King James' Version is immeasurably superior in the knowledge of Greek, in the mastery of English, and, above all, in the honest and docile fidelity to the Greek text.

The thing in this Version which distresses me most is the irreverent disregard for the simple meaning of the original, and while reading it I feel as Hamlet felt, when he chanced upon the jovial grave-diggers: 'Has this fellow no feeling of his business, that he sings at grave-making?'

JOHN A. SCOTT

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Attic Red-Figured Vases, A Survey. By GISELA M. A. RICHTER. xxvii, 221 pp., 125 figs. (New Haven, Yale University Press, for the Metropolitan Museum of Art, 1946). \$2.50.

Great advances have been made within the past generation in all branches of classical archaeology, but none more striking than that in the field of Attic vase-painting, which has necessitated an almost completely new approach to the subject. No longer can we be satisfied with merely tracing the technical and stylistic development of black-figured, followed in due course by red-figured ware, with little more than casual recognition of the few names found inscribed upon vases in combination with the words *ἔγραψεν* or *ἐποίησεν*, or both, which it has been agreed designate painter and potter respectively. Essentially, Attic vase-painting has been personalized, and, for the most part, through the research and writings of one man, J. D. Beazley, who has increased the number of identifiable artists, whose styles may be differentiated at least by the initiated, from the few whose names were known to some five hundred, most of whom he has christened. This introduction of personalities with characteristics of style as individual and distinguishable as is to be found among artists in any other type of painting has, obviously, added interest to the study of

Greek vase-painting, but it has at the same time made that study much more complex, not to say almost disheartening to the beginner. For while Professor Beazley's *Attic Red-Figured Vase Painters* is an awe-inspiring compendium of the artists and their works, it is of little value by itself, except to the specialist and his numerous articles and monographs on outstanding painters, though demonstrating the methods to be employed in the distinguishing of individual hands and bringing to life many important artists, are too isolated and detailed to present an easily understandable picture of stylistic development and the interrelations of the potters' quarter. There has been no brief but comprehensive handbook that one could recommend to the student seeking an introduction to or general survey of Attic vase-painting in its twentieth-century guise. Miss Richter's new *Survey* fills this need. Admittedly a guide, but a very glorified one, to the recently rearranged collection of Attic red-figured vases in the Metropolitan Museum, inasmuch as it stresses painters and pots represented in that collection, it may also be considered as the much needed guide to Beazley, whose attributions are faithfully adopted. With the addition or substitution, if desired, of other vases or illustrations from the usually available *Corpus Vasorum Antiquorum* or the Furtwängler-Reichhold plates, for example, references to which are given in the copious notes, Miss Richter's *Survey* can serve as an excellent textbook.

Following an Introduction which contains brief comments on typical subjects, decorative motives, inscriptions, and the common vase-shapes, and a very interesting discussion of the technique of manufacture, from the preparation of the clay, through the fashioning of the vase, its decoration and firing, there are six chapters, based on the customary chronological develop-

ment of style: Early, Ripe Archaic, Early Free, Free, Late Fifth-Century and Early Fourth-Century. Each chapter begins with discussions of the Historical background, Stylistic analysis, Technique, Comparisons with sculpture, Chronological data, and Shapes. Numerous line drawings by Lindsley F. Hall accompany the text to illustrate graphically the development in anatomical rendering and the treatment of certain lines characteristic of individual hands. This general introduction to each period is followed by fairly detailed comment on a number of painters, with emphasis, of course, on those artists and their works in the Metropolitan Museum collection, which includes, however, good, if not excellent, examples of the work of the most important painters. Other vases and artists are given brief mention, but with simple references to accessible publications. In all, more than two hundred individual vase-painters receive at least brief notice. Photographic illustrations are grouped on plates following the text. Limited in number, the selection has, for the most part, been wisely in favor of detailed studies in preference to microscopic reproductions of complete scenes or vases. A list of the illustrations gives specific sources, even for the little line drawings, while a Museum Index records every vase referred to in the text. Since no review seems deemed complete without an impressive list of corrections, we note one: in the cross reference, p. 97, line 15, for 97 read 112. If there are any other errors, the reader may have the pleasure of finding them for himself.

The author's expressed hope 'that *Attic Red-Figured Vases* will initiate many people into one of the richest and most delightful phases of Greek art' seems, at least to us, amply justified.

SARAH ELIZABETH FREEMAN

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